

2: Williams E, G-5 (1923-1925) 1928
OJ23 Orokaiva OJ23

	European Name.	Native Name.	Remarks.
Tuberous	Manioc*	<i>Maniata</i>	Very rare among Orokaiva.
	Sweet potato	<i>Geroia</i>	
	Taro	<i>Ba</i>	
	Yam	<i>Kai</i>	
Graminaceous	<i>Ina</i>	<i>Ina</i>	An <i>Andropogon</i>
	Maize *	'Koni', <i>Komona</i> <i>Kuku-ta-pije</i>	
Cucurbitaceous	Sugar-cane	<i>Jon (Don)</i>	Indigenous
	Cucumber	?	
	Gourd	<i>Sigi (Tigi)</i>	
	Pumpkin*	<i>Pumpkin, Batana</i>	
Miscellaneous fruits, &c.	Water-melon*	—	Rare
	Bananas and plantains	<i>Pije (Bido)</i>	
	Pineapples*	—	
	Tomatoes*	—	
Narcotics, &c.	Betel pepper	<i>Hingi (Kingi)</i>	Rare <i>Piper beth</i>
	Tobacco	<i>Orokaiva, Kaiva</i>	
		<i>Kuku, Soka, &c.</i>	
Cultivated trees and palms	Areca	<i>Sa (Da)</i>	Betel-nut palm
	Coco-nut	<i>Bu (Mutari)</i>	
	Lime*	<i>Siporo</i>	Rare Rare Rare
	Mandarin*	—	
	Mango*	<i>Ewa</i>	
	Orange*	—	
	Papaw*	'Popo', <i>Bitani</i>	Sometimes planted Sometimes planted
Valued trees, palms, &c.	Bark-cloth tree	<i>Ajimo</i>	
	Bread-fruit	<i>Oga and Eumba</i>	
	Fig	<i>Junga</i>	?
	<i>Hombari</i>	<i>Hombari</i>	
	Mango (wild)	<i>Ewa</i>	Used for fibre
	Pandanus	<i>Monga</i>	
	Pandanus (fruiting)	<i>Onja</i>	<i>Cycas media</i> <i>Terminalia</i> <i>Okari</i>
	<i>Paga</i>	<i>Paga</i>	
	<i>Okari</i>	<i>Tanga</i>	

* The plants marked with an asterisk are of European introduction.

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773 a yam. Now yams are best roasted ; if boiled, they must be boiled with care, or they resolve themselves into a watery mash. The Orokaiva like their taro in firm lumps, and perhaps they would be ill disposed towards a new kind of food whose consistency was so little to their taste.

244 On the whole we may reasonably associate the taro with the Orokaiva, and the yam with the mountain peoples on the south and south-west ; the commonness of yams among the southern Orokaiva tribes is no doubt due to a gradual infiltration. Communication between the plainsmen and the mountaineers seems to have been principally in this quarter, viz. with the Biagi, and to some extent the Managalasi. It is not improbable that the sweet potato (*Keroia*) has come from the same source : although grown quite extensively now over the whole Division, it is not held in very high favour, and, like the yam, is likely to remain wholly subordinate to the taro.

● 249 There can be no doubt that several other products
177 have found their way into the Orokaiva plains through this avenue, and that they were established before the advance of the white man into the Division. The principal among them is native tobacco. This is widely distributed among the Orokaiva, though nowhere grown in great quantity. It has evidently preceded the coming of the European by only a generation or two at the most (for the names of agents in its disposal are well remembered), and all informants have been in agreement as to the route it has taken, viz. from the non-Binandele-speaking Isurava or Biagi people in the neighbourhood of Kokoda, down to Oivi and Papangi ; thence to the Kumusi and (within living memory) to the Aiga people of the middle Opi ; and thence again to the true Binandele of the Mambare and the lower Kumusi.

249 Tobacco, as an unfamiliar product, is known by a variety of names, such as *Hajojo* and *Tonaki*, from the resemblance of its leaf to those of the *Hajojo* and *Tonaki* trees ; *Soka*, a word of doubtful meaning ; and *Kuku*, said to be a pre-white-man expression in the north. The

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249 commonest names, however, are *Orokaiva* or *Kaiva*. I will not enter into the dispute as to the original meaning of the mysterious word *Orokaiva*, but if you pluck a tobacco leaf in a village and ask what it is called, three times out of four you will get the answer '*Orokaiva*'.¹

243 Associated with native tobacco is another plant of late introduction, viz. maize or 'corn'. Informants will 177 insist that maize was known, at least in some parts of the plains, before the coming of the white man; and they lay down the same course as that of tobacco for its progress northwards. Nowadays the usual name for maize is *Koni*, a native rendering of 'corn'; but there are at least three other names which are said by some to be earlier than *Koni*; they are *Komohani* and *Tambara* (neither of which I can explain), and the picturesque compound *Kuku-ta-pije*, literally, 'tobacco-banana', which implies a likeness between corn-cob and banana and perhaps a simultaneous introduction of corn and tobacco. As it appears certain that corn was introduced to this country by the white man, we have another instance in which the introduction has outstripped the introducer.²

244 Lastly, it was claimed by some that the papaw and the 177 pumpkin had come down from the hill people in the same way. Both these are European introductions, and if the claim be a true one, then we have a somewhat remarkable proof of the rapidity with which an introduced product may spread by contact—provided always that, like corn, it is a welcome addition to the native's *menu*. Of the more important products sugar-cane, sago, and some varieties of plantain are probably indigenous in the true sense of the word. The better kind of areca palm is said to be introduced, but there are wild varieties in the bush. The coco-nut, most domesticated of trees, seems to follow in the train of the human wanderer, thriving and rejoicing, as they say, in the sound of his voice.

173 The legend has it that the coco-nut was first a girl.

¹ This at any rate among Wasida, Aiga, and Binandile people.

² Cf. *Papua*, J. H. P. Murray, p. 103.

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overnight and the ground is tolerably soft, a man and his ²⁴⁴wife will go out together in the morning, he with his spears and his knife, she with a bagful of taro-tops—the accumulation of several days. The man may carry a digging-stick or he may make one on the spot with a few strokes of his knife. They go to a bare plot in their garden, he takes a handful of taro-tops from his wife, and they begin work. With his right hand he drives the stick into the ground, with a grunt and an exclamation, levering it back and forth to loosen the earth and enlarge the hole: then without stooping he shoots one of the taro-tops with his left hand into its place, as if he were a schoolboy playing eye-drop; if his aim happen to be a bad one, he simply grasps the taro-top between his toes and thrusts it into the hole. With a light touch of his foot he presses it home and plunges his stick into the ground for the next. The earth is not packed tightly round the stem, but left rather loose and open.

The *bert* or offsets of the taro are planted in the same nonchalant manner. The work is done rapidly and effectively, although it is harder than it looks. As a personal trial soon shows, the digging-stick requires no small amount of punch behind it. The taro are planted irregularly, but usually as much as 1 foot 6 inches apart. They begin to thrive immediately, and the gardener has another of his progressive plots under way.

Yams, which propagate by shoots, are kept in the yam-houses until the shoots have made their appearance and are fairly advanced; then they are planted against the tree-stumps, which will stand in lieu of trellises for them. Sugar-cane and *Ina* are planted as cuttings, once more against the tree-stumps for support. Several kinds of garden 'cabbage' are propagated by seeds, as is of course native tobacco. It is a common thing to see a number of tobacco plants in the village itself, where they have sprung from seeds falling through the floors of the houses. With the garden 'cabbages' *Ombi* and *Taramu* a seeding flower will be set up on a stump so that the seeds may fall ¹⁰⁰ round about. T

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538 that she had cut her thumb off. At that she said, 'Now I am a cuscus,' and ever since the animal has been remarkable for the queer little member which so resembles a truncated human thumb.

244 Sometimes dying leaves are snipped off the growing
794 plant. In a ceremony of the new 'Taro cult' a band of
789 excited men were pushing their way through the taro gardens, headed by one or two leaders who continually sprayed the plants with medicine from their mouths, and here and there as they passed snapped off large leaves. The reason for this, as the leaders themselves explained the matter, was that, as with a fully grown taro the outer leaves fall, it would expedite this development to anticipate it, and make the leaves fall now.

244 I do not know of any other kind of trimming or pruning, save sometimes in the interests of tidiness. On the whole garden plants, large and small, are left very much to themselves. Some exception, however, is made in the
[249] case of sugar-cane, the long stalks being bound together and supported by poles, lest they fall and so become a prey to rot and rat.

241 There seem, however, to be few recognized pests in
136 the ordinary sense of the word; the principal enemies of the native horticulturist are not microbes but animals, bats, and birds. He must be constantly on guard against the bush-pig and minor foes—the flying fox, the rat, the wallaby, and the cockatoo, not to mention his fellow man. Formerly, in a kind of native Paradise where work
[173] was at a minimum, the bush-pig was content with bush food—roots and herbs and such-like. But exchanging confidences with the rat, he learnt that the latter's food was taro and succulent sugar-cane. After that he invaded the gardens, and it has been necessary ever since to build a fence.

417 The garden fence should properly surround the whole
241 group of clan gardens. It is built in sections, each man being responsible for the part nearest his own garden. But the work is rather laborious, and the gardens are